CHRISTIAN MESSENGER.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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FROM THE EXPOSITOR.

CHRIST'S PREACHING TO THE SPIRITS IN PRISON.

By which also he went and preached unto the spirits in prison; which were sometime disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water. 1 Pet. iii, 19, 20.

I. This has been regarded as one among the texts most difficult of interpretation; and, as might be expected in such a case, different opinions have been offered upon it. Most commentators have supposed that St. Peter here spoke of Christ's preaching by his spirit through Noah, at the time the ark was preparing, before the deluge. But no reason is offered for such view of this scripture, except the simple fact, that the spirits in prison are said to have been disobedient, when once the long-suffering of God waited in the days of Noah. But this circumstance does not appear to authorize the conclusion that Christ's preaching to the spirits in prison, was Noah's preaching to the antediluvians. This preaching is ascribed to Christ.—What was done by his apostles and ministers whom he chose, qualified, and sent into the world, might justly be, and often is, referred to Christ, as if he were personally engaged in the work. But we know of no apostolical usage for attributing directly to him any works performed by men before he came into the world. The preaching to the spirits in prison is ascribed directly to Christ, and is introduced as something he performed after his resurrection, or his having been quickened by the spirit: 'For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God; being put to death in the flesh, but quickened by the spirit, by which also he went and preached unto the spirits in prison.' Now it is clear, that if there was any such work as is here described, (and we expect to show that there was,) performed by Christ's own power and authority subsequently to his being quickened by the spirit, it will be most reasonable to apply this text to that subsequent work.

Others have understood St. Peter to teach in this place, that the spirits of the antediluvians were in a prison of darkness at the time of Christ's coming into the world, suffering punishment for sins which they committed when on the earth; and that the spirit of Christ, between his death and resurrection, went down into that prison, to preach to them and to save them. But we have the following reasons to offer, which weigh conclusively in our mind, against this view of the passage.

1. No such doctrine was ever taught by the patriarchs and prophets, as that which this explanation would make St. Peter to teach in this place. The ministry of the patriarchs and prophets ran through the space of four thousand years; and they were commissioned of God to warn the people of all real dangers incurred by their conduct. Now, since they did not, in this long period, apprize the people that they were liable to be cast into a prison after death for the punishment of their sins, on earth we feel obliged to conclude that such infernal prison was not one of the dangers to which they were exposed. It will not be to the point to reply here, that we may as well conclude that the doctrine of life and immortality is not true, because it was not revealed under the Old Testament dispensation; for this doctrine is contained in the Old Testament, though not so clearly revealed there as in the New. But what if immortality, as the final inheritance of mankind, had not been revealed at all under that former dispensation? It is what God has secured to all men by his own purpose and grace, and is not to be either obtained or lost by means of their own performances. It is therefore, as it relates to the present question, a different subject entirely from that of rewards and punishments for human conduct. And further, the patriarchs and prophets were not specially commissioned to be ministers of the doctrine of life and immortality; but they *were* especially commissioned to be ministers of the doctrine of rewards and punishments. It was incumbent on them, by virtue of their appointment from God, to encourage the people in virtue and dissuade them from sin, by plainly declaring to them the benefits of the former, and all the real evils of the latter. We cannot accuse them of unfaithfulness; and consequently, as they did not warn the people of a prison for punishment after death, we cannot admit that such a prison was one of the evils to which they were exposed. Accordingly we consider it proper, and even requisite out of respect for the sacred Scriptures, to take the position, that if this passage, written in the year of the world 4063, will admit of any other fair construction, it ought not to be applied to the doctrine, unrevealed before, of such an infernal prison, as a place of retribution for the people of those former ages.

2. But St. Peter does not here introduce the mention of the spirits in prison as the main subject of discourse, nor as a motive of fear to restrain sinners, nor as if he had designed to give any new information. He was urging upon his brethren the example of Christ, who suffered for sinners, and being raised again from the dead, pursued their interests, instructing and enlightening those who were in prison.—His mention of the spirits, or as Wakefield translates it, 'the minds of men in prison,' is introduced incidentally, to illustrate the remarks concerning Christ's devotedness to the interests of mankind, and the benefits of his mission which extended to sinners. But nothing appears here like a design to introduce any new doctrine in relation to the dangers of sin.

3. If St. Peter meant to teach, that all who died in unbelief before the coming of Christ, had been kept in a state of suffering in an infernal prison, and were visited by Christ's disembodied spirit between his death and resurrection, why did he mention those in particular, and those only, who were drowned in the deluge? This reference to the antediluvians, and the mention of the few of them who were saved upon the water, indicates a design to introduce a comparison between that case and some other; but it does not appear designed to teach the doctrine that all unbelievers, at the close, of life are to be consigned to an infernal prison after death.

4. The scripture before us does not say that the work here ascribed to Christ was performed in the time between his death and resurrection. Nor are we informed by any other passage that Christ performed any other work during the time when he was in *hades*, the state of death. The language of this text, with the preceding context, implies that the work which is here ascribed to Christ, was performed after his resurrection: 'Being put to death in the flesh, and quickened by the spirit, by which he also went and preached unto the spirits in prison." He was put to death in the flesh, then quickened by the spirit of God, and then, by the same spirit or power by which he was raised from the dead, he went and preached unto the spirits in prison.

II. Having given our reasons against adopting either of the above noticed opinions, we will now present what we consider a rational and Scriptural interpretation of the passage.—And here we will premise, that the word *spirits* in the Scriptures, sometimes means men, or the minds of men, who are alive in the flesh. 'The spirits of just men made perfect,' (Heb. xii, 23,) unto whom the Hebrew Christians had come, were certainly living men. St. Paul's Hebrew brethren had come into a unison of mind and spirit with just men made perfect in love. And in the phrase, *Father of spirits*, (Heb. xii, 9,) the same sentiment is expressed as in saying, 'We are all his offspring.'* God is our Father; and he is the God of the spirits of all flesh:† that is, he is the God of all men.

But with regard to this word in the text before us, there are several various readings in ancient copies of the New Testament. Dr. Adam Clarke says, that in some Greek MSS. it reads, *in spirit*, the word spirit applying to Christ: 'By which he came *in spirit*, and preached to them who were in prison.' And he says he had before him, when writing his Commentary, one of the first editions of the Latin bible, in which the verse stands thus: 'By which he came *spiritually*, and preached to them that were in prison.' In several very ancient MSS. of the Vulgate, the clause is similar: 'Christ came *in spirit*, and preached to them who were in prison.'

But taking the word *spirits*, as in our common version, to stand for the persons who were the subjects of Christ's ministry, we inquire, Who were these spirits, or men, or as Wakefield renders it, *minds of men*, in prison, to whom Christ went and preached after his resurrection from the dead? On this question the Scriptures give us satisfactory information. The Lord said by the prophet Isaiah, 'Behold my servant whom I uphold; mine elect in whom my soul delighteth! I have put my spirit upon him; he shall bring forth judgment to the Gentiles. . . . . I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles: to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house.'‡ Here the Gentiles are expressly called prisoners, sitting in darkness, and in the prison-house. And the elect servant of God, his Messiah, was not only to be a covenant of the people Israel, but a light also unto the *prisoners* of the Gentiles, by the energy of his truth opening their eyes, and delivering them from their dark imprisonment. Again; concerning his chosen servant, the Lord said, 'It is a light thing that Israel; I will also give thee for a light to the

* Acts xvii, 28. † Num. xvi, 22. xxvii, 16.
‡ Isa. xlii 1—7.

thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. . . . . That thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves: they shall feed in the ways, and their pastures shall be in all high places.'* In another place Christ himself is represented as saying, 'The spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.'† But this work of Christ, so far at least as it related to the enlightening and liberating of the *Gentiles*, who were especially meant by those in darkness and in prison, did not go into effectual operation until he had been put to death in the flesh, and quickened again by the spirit of God. During his life in the flesh, he charged his ministering disciples, saying, 'Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel.'‡ But when he had been put to death, and raised again, he commanded them to 'go into all the world, and preach the gospel to every creature;'‖ promising to be with them always, even unto the end of the age.§

St. Peter, the author of the passage which is at the head of this article, was the first who went to the Gentiles with the gospel ministry. He enjoyed the high satisfaction of seeing his labors among them blessed, to the enlightening of great numbers of these 'minds of men in prison,' who had been without God and without hope in the world. And when he gave the rest of the apostles and brethren at Jerusalem the information which Christ had given him, and related to them the effects of his preaching to the Gentiles, they glorified God, saying, 'Then hath God also to the Gentiles granted repentance unto life.'¶ When Jesus converted Saul, he commissioned him to go unto 'the people and the Gentiles; to open their eyes, and to turn them from darkness to light, and from the power (the captivity) of Satan unto God.'** And when paul and Barnabas witnessed the contradiction and blasphemy of the Jews in Antioch, they said to them, 'It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles; for so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth.'††

Now all these things were done after Christ was put to death in the flesh, and quickened by the spirit. And as the apostles did all things, in the work of their ministry, through Christ who strengthened them;‡‡ through *their* preaching to the Gentiles who were held captive in sin, Christ was preaching to men who were in prison. St. Paul ascribes directly to Christ this gospel ministry, which the apostles bore unto the Gentiles after his resurrection: Speaking to Gentile believers, who had been strangers from the covenant of promise, having no hope, and without God in the word, he says, 'But now in Christ Jesus ye, who sometimes were afar off, are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; . . . . and came and preached peace to you which were afar off, and to them that were nigh.'‖‖ In this case, St. Paul speaks of what was done, after Christ, by his death and resurrection, had broken down the middle wall of partition between Jews and Gentiles. Before his ascension, Christ did not go personally on a mission to the Gentile nations. The ministry of peace here mentioned, was borne by his apostles to the Gentiles, who are signified by them who are afar off. Yet St. Paul ascribes the work directly to Christ, saying, '*He* . . . . came, and *preached* peace to you which were afar off.' In this way, through the ministry of his word by his faithful disciples, after he was put to death in the flesh and quickened by the spirit, Jesus went and preached unto the benighted Gentiles, to open the blind eyes, to bring out the prisoners from the prison, and them that sat in darkness out the prison-house. And this, we are fully persuaded, is the fact which St. Peter intended to express by the words under consideration.

How then shall we understand the saying, 'By which he went and preached to the spirits (or the minds of men) in prison, which sometime were disobedient, *when once the long suffering of God waited in the days of Noah?*' Must not this language be understood to mean, that Christ preached to the same individuals who were drowned by the flood? In answer, we remark, that the same *description* of people are sometimes, in the Scriptures, spoken of as the same people, when the same *individuals* are not meant. Wakefield, in his translation of the New Testament, supplies the word *as* here, to express the sense which he thinks the connexion authorizes. He thinks that the scope of the apostle's discourse, and especially the word *few*, ('wherein *few* were saved upon the water') denotes a comparison, which must be expressed by supplying the word *as*,—thus: 'By which he went and preached to the minds of men in prison, who were disobedient *as* those upon whom the long-suffering of God waited in the days of Noah:' meaning that he preached to the Gentiles who were alive on the earth in the apostolic age, but were *as* disobedient as the antediluvians. But we do not perceive the need of this supplement of the word, *as*, to express the sense in this case. We would take it as it stands. Christ, after his resurrection, preached to the same people, (in the sense in which the scriptures often speak of a people, though not to the same *individuals*,) who were sometime disobedient in the days of Noah. God said to Abaham, 'Thy seed shall be a stranger in a land that is not theirs, and shall serve them four hundred years. And also that nation whom they shall serve will I judge; and afterward they shall come out with great substance.'* Not one of the individuals who went down into Egypt lived to go out again; yet they who went out were the same people. And long after all the individuals who went out of Egypt were dead, their posterity were addressed, even from generation to generation, as the same people who were chosen of God and redeemed from the bondage of Egypt. These formed one grand division of the human race. Another grand division was called heathens, or Gentiles. And although these particular *names* were not applied to them in Noah's time, there was then the same description of people; indeed, they then constituted a very large portion of the world. They were men in prison, ignorant, idolatrous and disobedient. Such they were in Noah's time, and such St. Paul describes the Gentiles to be in his time. But to this people, men in prison, without hope and without God in the world, and upon whom the preaching of Noah when the long-suffering of God waited while the ark was preparing, was so ineffectual that only eight persons were saved upon the water—to them Christ, after his resurrection, preached the gospel by his inspired servants, to the enlightening and liberating of thousands.—The comparison is between the *few* who were affected by Noah's preaching, and the *many* of the same description of people who were affected by the preaching of Jesus Christ; for though but *one* side of the comparison, the *few*, is directly expressed, the other is implied.

That St. Peter, while, speaking of Christ's having died for the unjust to bring them to God, and going after his resurrection and preaching to the spirits in prison, had his mind on the extension of the gospel to the benighted gentiles, appears furthermore evident from what follows in the next chapter: Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind. . . . . For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries; wherein they think it strange that ye run not with them, to the same excess of riot; speaking evil of you: who shall give account to him that is ready to judge the quick and the dead.'* Our opinion on this last clause Dr. Adam Clarke shall express for us: 'They shall give account of these irregularities to Him who is prepared to judge both the Jews and the Gentiles. The Gentiles, previously to the preaching of the gospel among them, were reckoned to be *dead in trespasses and sins*, (Eph. ii, 1—6.) The Jews had at least, by their religious profession, a name to live; and by that profession were bound to live to God.'

Our apostle proceeds to say, (v. 6,) 'For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.' Wakefield translates this verse as follows: 'For this indeed was the effect of the preaching of the gospel to the dead, the (unconverted Gentiles,) that some will be punished as carnal men, but others lead a spiritual life unto God.' Macnight renders it 'For this purpose hath the gospel been preached to the dead, (i. e. the Gentiles,) that although they might be condemned, indeed, by men in the flesh, (their persecutors,) yet they might live eternally by God in the Spirit.' Knatchbull's translation of it is, 'For this cause was the gospel preached to them that were dead; that they who live according to men in the flesh may be condemned; but that they who live according to God in the Spirit, may live.' All these agree in understanding the *dead* in this case to mean the Gentiles. They were morally in prison and in the region and shadow of death. St. Paul, addressing Gentile believers, said, 'You hath he quickened, who were dead in trespasses and sins.'†

But to return to the words which are placed at the head of this piece: the arguments which we have presented render it clear to us, that this passage has reference, not to an infernal prison for the literally dead, but to the diffusion of the benefits of the gospel among the benighted Gentiles, subsequently to the death and resurrection of Christ.

Reader, let us be grateful to God, that he has sent the blessed gospel of life, through a crucified and risen Savior, to them who were in darkness and in the prison-house, and that we, who are of Gentile descent, are set free upon the high hills of gospel light, where the Lord commandeth his blessing, even life forevermore.—And let us well regard the sentiment which our apostle enjoins upon us, to be like-minded with Christ, who suffered even for the good of the unjust; and who, when he had died and risen again, visited with the blessings of his love the poor and imprisoned of our race. S. O.

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*Isa. xlix, 6, 9. †Isa. xli. 1; Luke iv, 16—21. ‡Matt. x, 5, 6. ‖Mark xvi, 15. §Matt. xxviii, 20. ¶Acts x and xi. **Acts xxvi, 18. ††Acts xiii, 46, 47. ‡‡Phil. iv, 13. ‖‖Eph. ii. 13—17.

*Gen. v, 13. †Lam. ix, 21. Eph. ii, 1.

——*1 Pet. iv, 1—5. †Eph. ii, 11.

EDUCATION OF YOUTH.

"Train up a child in the way he should go, and when he is old he will not depart from it.—*Solomon.*

We have often heard zealous limitarian parents dispute the correctness of this declaration, when a son or daughter, whom they conceive has been trained up in the right way, departs from the path of rectitude; and indeed, almost accuse the wise man of uttering a falsehood. Such parents conclude, that if they bring up their offspring in the strict observance of the precepts inculcated by the dominant priesthood, they have trained them up in the "way they should go"—hence their frequent disappointment, and readiness to doubt the truth of Solomon's assertion. To train up a child in the rudiments of modern theology, and to train him up in the way he *should* go, are widely different things.

Let us for a moment, examine the moral influence the teachings and restraints of sectarian zealots would be likely to have on the youthful mind. It has always been the practice of strict limitarians, to instruct their children to place implicit confidence in all the sayings of the clergy, to obey all their commands, and to tremble under their sour admonitions.—But, is this the *way* in which a child should be trained? Or is it reasonable that the juvenile spirit should be broken down, and nature's fairest mould distorted by the iron grasp of gloomy priest-craft?

The term of adolescence is ordained by nature's God to cultivate the germs of *useful* education. But the pretended ambassadors of the king of heaven, instead of infusing the blessings of practical knowledge, cramp the energies of the tender mind, by forcing on it a load of worse than useless rubbish—teaching their terrifying dogmas, which have nought for their *foundation* but the desultory flights of a morbid imagination. But what is to be expected from such a system of education? We look in vain for any salutary effect, either upon its subjects or upon society. Nor is it by any means certain, that the labor and pains bestowed to mould the tender mind to *modern piety* will produce its anticipated effect—we should, otherwise, be more frequently greeted with examples of hereditary or acquired piety.

The mind of youth, to the frequent mortification of all gloomy monitors, recoils from the tyrannies imposed on it—and, as is often the case, in mental as well as in bodily excitement, a reaction follows; which is but too apt to extend to the moral faculties. Is it not almost a common observation, that "black sheep are frequent in the flocks of the professedly religious?" This observation needs no argument to establish its moral force: it teaches a salutary lesson.

It is a well known fact, that the children of rigidly sectarian parents, who have been tied down to the car of the God of reputed orthodoxy from infancy, are very apt to become vicious in principle, and immoral in practice. This fact affords sufficient evidence, that they have not been trained up in the way they *should* go, or they would not have departed from it. A hundred instances could be adduced, where even the sons of limitarian priests have overleaped the bounds of all moral decency—become mockers of pure religion—violated the laws of their country—despised their own parents—in short, trod the most thorny paths of iniquity, and finally passed out of this world with cursings on their tongues. Were such trained up in the way they should go? No—they have been trained up under the impression, that were there no horrible hell to torment them in, in *another* world, all their good works in *this*, would be useless. Hence their conduct is regulated by the fear of punishment, so far as their *training* has an influence on their morals. Again, their *holy* preceptors teach, (and the children are compelled to hear) that there is much pleasure in sin—that a person may *enjoy* all its *fascinating charms* during a long life, and by a momentary repentance, previous to his dissolution, obtain forgiveness, escape hell, and enter the abodes of endless felicity! Can any one in his senses pretend to say, that such tuition as this, would be likely to produce any salutary impression on the minds of youth? No! It would rather tend to demoralize. This would be training them up in a way they ought *not* to go, as the fruits of such instructions amply testify.

What then, it will be asked, is the way in which a child should be trained up, so that "when he is old he will not depart from it?"

Let the moral principles of right be first instilled into the juvenile mind, teach them by your own *example*, as well as precept, that to "do unto all men as you would they should do unto you," is the only way in which they can go, to escape all moral evil, and consequent suffering, and to enjoy that happiness which the "world can neither give nor take away." Teach them humility—not to love some and despise others. Teach them that God is the Father and friend of all, and that all men are brethren—that the tender mercies of God extend over all his works—that it is more blessed to give, than to receive favors—that "the way of transgressors is hard"—that soft answers will turn away wrath—that love and kindness will turn enemies to friends—that repentance will not clear the wicked from deserved punishment, because "*every man* shall be rewarded according to his works." Instruct them so to walk, as not to contemn any individual for his honest opinions, but to value the society of men acccording to their CONDUCT. Teach them that the "ways of wisdom are ways of pleasantness and peace"—that "virtue is its own reward." Train up a child in this way, and let him taste the happifying sweets which naturally flow from correct moral habits, and he will be so much in love with that way, that when he is old, all the fascinating charms of the "world the flesh and the devil" cannot induce him to "depart from it."

Sentinel and Star.

SAVLATION.

What is Salvation? The common answer to this question is, it is being saved from hell and going to heaven. On this supposition all the efforts of Limitarians for saving souls are predicated. The *being good* and *obtaining religion* are regarded not as matters of chief importance in themselves, any farther than they answer as the means of escaping the torments of a local hell. Hence we are frequently told, in language most perfectly consistent with the popular theory of salvation, that if all are to be saved, there is no need of religion—a man may as well sin as obey God; and indeed, it is sometimes added—If we believed Universalism true, we would gratify to the full every sinful propensity of our natures. All such language pre-supposes that salvation is a deliverance not from unholiness, but from punishment, and at the same time betrays an astonishing and unpardonable ignorance of what Universalism is.

Now we may safely challenge any one to point us to a single passage in all the book of God, wherein Salvation is described as a rescue from a local hell of endless punishment? Did the Prophets teach the Jews that their Messiah was to save them from this fate? And when the Son of man came, did the wise men, did the venerable Simeon, did any one, rejoice because he was to save mankind from a hell of fire and brimstone hereafter? No, certainly not. Nor do any of the Apostles speak of the salvation which Jesus wrought as being chiefly valuable on account of its offering a deliverance from eternal misery. Such is the fact. Is it not strange that christians have so long, and so generally overlooked it? And this is an *important* fact; for the grand operations of the present day are predicated on this mistake. The great and all-absorbing object now is—what does not appear to have entered the minds of the primitive Christians—to save souls from the wrath of their heavenly Father, to rescue them from a local hell of outward punishment in a future state. And all they care about religion is, (if we may credit what they say,) that it may answer as a passport at death to the realms of glory. In itself considered, they seem to regard it as a matter of little consequence, indeed, of no importance at all, if it is not to answer this main purpose. Now to us the case is as clear as the sun at noon-day, unclouded; that Salvation does *not* consist in an outward deliverance from a local hell. It is no where described as such in the sacred volume. On the contrary, it consists in "the washing of regeneration," in a redemption from sin, in being made clean by the blood of the Lamb which cleanseth from all sin. Without such a work as this upon the heart and over the inward principles, it is impossible for any one—we will not say to be *saved*, for this would be a solecism—but to be happy in any state of being. And *with* such a work, even a local hell would be a heaven of joy to the soul.

We frequently hear it said by people objecting to our doctrine, that it is impossible for Universalism to be true, because such and such men are such great sinners it is impossible for them to be saved. Such an objection alway draws from us a smile. Our view differs so much from this, that we believe it is impossible to save any *but* sinners! If men were not sinners, they could not be saved. Why? Because there would be nothing to save them from. Jesus came to save sinners. How? by rescuing them from demerited punishment? No. He came to fulfil the Law. But his object was to save mankind from sin, and then they would have heaven in any world; for they would have it in their own souls.

It is exceedingly desirable that the public should well understand the views of Universalists on this subject. They would then see how utterly futile is the objection that we encourage men to sin in the delusive expectation that they can go to heaven notwithstanding. Universalists believe and teach no such doctrine. They maintain that no man can be saved in his sins, any more than you can freeze a person by holding him in a fire. We believe, it is very true, that all sinners will be saved, according to the design of Jesus Christ; but we believe this simply because we also hold that the moral means of the Gospel will sooner or later, but finally and certainly, cleanse them from sin and restore them to the image of God. And as we are anxious for this result, so are we equally anxious that men should immediately "cease to do evil and learn to do well."

No class of Christians in the world have so much reason to labor for the spiritual health and moral purity of their fellow men, as the Universalists. They believe that these things are *every thing*—matters of the chief and last importance. They do not say, as others do, Religion on its own account is of no importance whatever, if it cannot be made the means of cheating the Law out of its just demands. They, on the contrary, maintain that it is of the greatest vital importance to every soul, for the value there is in it—not for its local and outward rewards. Its rewards go with and are in it, in time or eternity.

"Heaven is where Virtue is; and deepest Hell,
Within the bosom where dark passions dwell."

Christian Intelligencer.

CEREMONIES OF THE ROMISH CHURCH.

[N. P. Willis, Esq. one of the Editors of the New-York Mirror, now on a tour in Europe, gives in a late number of the Mirror the following description of "Mass in the Sistine Chapel," &c. The article will interest the reader as an evidence of the "pomp and circumstance"—not "of war"—but of—*a worldly religion.*"]

All the world goes to hear "mass in the Sistine chapel," and all travellers describe it. It occurs infrequently, and is performed by the pope. We were there to-day at ten, crowding at the door with hundreds of foreigners, mostly English, elbowed alternately by priests and ladies, and kept in order by the Swiss guards in their harlequin dresses and long pikes. We were admitted after an hour's pushing, and the guard retreated to the grated door, through which no woman is permitted to pass. Their gay bonnets and feathers clustered behind the gilded bars, and we could admire them for once without the qualifying reflection that they were between us and the show. An hour more was occupied in the entrance, one by one, of some forty cardinals with their rustling silk trains supported by boys in purple. They passed the gate, their train bearers lifted their cassocks and helped them to kneel, a moment's prayer was mumbled, and they took their seats with the same servile assistance. Their attendants placed themselves at their feet, and, taking the prayer books, the only use of which appeared to be to display their jewelled fingers, they looked over them at the faces behind the grating, and waited for his holiness.

The intervals of this mummery, gave us time to study the famous *frescos* for which the Sistine chapel is renowned. The subject is the "Last judgment." The Saviour sits in the midst, pronouncing the sentence, the wicked plunging from his presence on the left hand, and the righteous ascending with the assistance of angels on the right. The artist had, of course, infinite scope for expression, and the fame of the fresco, (which occupies the whole of the wall behind the altar) would seem to argue his success. The light is miserable, however, and incense or lamp smoke, has obscured the colors, and one looks at it now with little pleasure. As well as I could see, too, the figure of the Saviour was more that of a tiler throwing down slates from the top of a house in some fear of falling, than the judge of the world upon his throne. Some of the other parts are better, and one or two naked female figures might once have been beautiful, but one of the succeeding popes ordered them drest, and they now flaunt at the judgment seat in colored silks, obscuring both saints and sinners with their finery. There are some redeeming frescos, also by Michael Angelo, on the ceiling, among them "Adam and Eve," exquisitely done.

The pope entered by a door at the side of the altar. With him came a host of dignitaries and church servants, and, as he tottered round in front of the altar, to kneel, his cap was taken off and put on, his flowing robes lifted and spread, and he was treated in all respects, as if he were the Deity himself. In fact the whole service was the worship, not of God, but of the pope. The cardinals came up, one by one, with their heads bowed, and knelt reverently to kiss his hand and the hem, of his white satin dress; his throne was higher than the altar, and ten times as gorgeous; the incense was flung towards him, and his motions from one side of the chapel to the other, were attended with more ceremony and devotion than all the rest of the service together. The chanting commenced with his entrance, and this should have been to God, alone, for it was like music from heaven. The choir was composed of priests, who sang from massive volumes bound in golden clasps, in a small side gallery. One stood by the book, turning the leaves as the chant proceeded, and keeping the measure, and the others clustered around with their hands clasped, their heads thrown back, and their eyes closed or fixed upon the turning leaves in such grouping and attitude as you see in pictures of angels singing in the clouds. I have heard wonderful music since I have been on the continent, and have received new ideas of the compass of the human voice, and its capacities far pathos and sweetness. But, after all the wonders of the opera, as it is learned to sing before kings and courts, the chanting of these priests transcended every conception in my mind of music. It was the human voice, cleared of all earthliness, and gushing through its organs with uncontrollable feeling and nature. The burden of the various parts returned continually upon one or two simple notes, the deepest and sweetest in the octave for melody, and occasionally a single voice outran the choir in a passionate repetition of the air, which seemed less like musical contrivance, than an abandonment of soul and voice to a preternatural impulse of devotion. One writes nonsense in describing such things, but there is no other way of conveying an idea of them. The subject is beyond the wildest superlatives.

To-day we have again seen the pope. It was a festa, and the church of San Carlos was the scene of the ceremonies. His holiness came in the state-coach with six long-tailed black horses, and his cardinals in their red and gold carriages in his train. The gaudy procession swept up to the steps, and the father of the church was taken upon the shoulders of his bearers in a chair of gold and crimson, and solemnly borne up the aisle, and deposited within the railings of the altar, where homage was done to him by the cardinals as before, and the half supernatural music of his choir awaited his motions. The church half filled with soldiers armed to the teeth and drawn up on either side, and his bodyguard of Roman nobles, stood even within the railing of the altar, capped and motionless, conveying, as every thing else does, the irresistible impression that it was the worship of the pope, not of God.

Gregory the sixteenth, is a small old man, with a large heavy nose, eyes buried in sluggish wrinkles, and a flushed apoplectic complexion. He sits, or is borne about, with his eyes shut, looking quite asleep, even his limbs hanging lifelessly. The gorgeous and heavy papal costumes only render him more insignificant, and when he is borne about, buried in his deep chair, or lost in the corner of his huge black and gold pagoda of a carriage, it is difficult to look at him without a smile. Among his cardinals, however, there are magnificent heads boldly marked, noble and scholar-like, and I may say, perhaps, that there is no one of them, who had not nature's mark upon him of superiority. They are a dignified and impressive body of men, and their servile homage to the pope, seems unnatural and disgusting.

EFFECT OF LOVE OF HAPPINESS.

Man's main object, in all he does, is happiness; were it not for that, he never could have any other particular object. What would induce men to form societies; to be at the expense of supporting government; to acquire knowledge, to learn the sciences, or till the earth, if they believed they could be as happy without as with? The fact is, man would not be the being that he now is, as there would not be any stimulus to action; he must become inert, therefore cease to be. As men are never without their grand objects, so they are never without their wants, which render such objects desirable. But their minor objects vary, according as their understandings vary, and their passions differ. Then, says the objector, there is no such thing as disinterested benevolence. I answer, words are used to communicate ideas; there is that, often, in our experience, which is meant by disinterested benevolence. An American is travelling in Europe; he meets in the street, a young and beautiful fair, bathed in tears, her breast swollen with grief, and her countenance perfectly sad. His heart, fraught with the keenenst sensibility, is moved compassionately to inquire the cause of her grief: he is informed that her father, in late sickness, became indebted to his physician twenty guineas, for which he was that hour committed to jail, when he had but partially recovered his health. Our traveller no sooner hears the story, than he advances the twenty guineas to discharge the debt, and gives her fifty more as a reward for her generous concern. As our traveller did not expect any pecuniary reward, either directly or indirectly, his charity is called disinterested benevolence. But, strictly speaking, he was greatly interested; he was interested in the afflictions of father and child; their relief was his object, and charity his passion. Now did he not act for his own happiness? Yes, as much as ever a man did in life. What must have been his misery, possessing the same dispostion, without the means to relieve? And what a sublime satisfaction he enjoyed in the bestowment of his favor! Sacred truth informs us, "It is more blessed to give, than to receive."

We find some men honest and industrious; who think, and think justly, that happiness is not to be found in any other way. Others are indolent and knavish, and they expect to obtain happiness in so being. But they are deceived in their objects, and will finally learn, that they must be what conscience has often told them they ought to be, honest and just, in order to be happy.

The objector will say, to admit that our happiness is the grand object of all we do, destroys the purity of religion, and reduces the whole to noting but selfishness. To which, I reply, a man acting for his own happiness, if he seek it in the heavenly system of universal benevolence, knowing that his own happiness is connected with the happiness of his fellow men, which induces him to do justly, and to deal mercifully with all men, he is no more selfish than he ought to be. But a man acting for his own happiness, if he seek it in the narrow circle of partiality and covetousness, his selfiseness is irreligious and wicked.

EVENTIDE.

If there is any thing softening to the heart, it is the evening song of winds and waters; if any thing overwhelming, it is the grandeur of the skies. Can we listen to the one, or gaze upon the other, without one thought of Him who thus speaks on the earth, and shines in heaven?

If like the father of Israel, we were often to retire from the world to meditate in the fields at eventide, from how many of the pollutions of the world might we not escape! How many past errors might we not detect! and for the future what strength might we not give to our virtuous resolution! How correctly might we come to estimate the relative importance of the present and the future! With what complacency might we dwell upon the character of God, and with what pleasure contemplate his continual presence! How might the mind be tranquillized at evening, after the agitations of the day; and when we feel the frost of age settling on our heads, and the winter of death advancing upon us, with what serenity might we view the shadows gathering and deepening around us; and, in another life, how bright would our morning be!

CHRISTIAN MESSENGER.

EDITED BY T. J. SAWYER AND P. PRICE, NEW-YORK, AND ABEL C. THOMAS, PHILADELPHIA.

SATURDAY, JUNE 15, 1833.

RELIGIOUS SERVICES.

At the Orchard-street Church, and at the New Church in Sixth Avenue, foot of Amity-street commence regularly every Sabbath at half past *ten* in the morning—half past *three* in the afternoon, and at *eight* in the evening

ORCHARD-ST. CHURCH.

By a Resolution of the Board of Trustees, Pew holders are requested to pay the Pew rents to the undersigned, at the office of the Messenger—entrance at the Drug store No. 2 Marble-building Chatham-Square.

The first quarter of the present year is due, and those in arrears will confer a material favor by leaving it as above, as early as may be, as the Trustees will soon have occasion to appropriate it.

June 15. P. PRICE.

CIRCULAR LETTER.

To all who love the Lord Jesus Christ in sincerity, and especially to the members of the household of faith, the Pennsylvania Convention of Universalists sendeth the Christian salutation.

Dearly Beloved—Again have we been permitted by our gracious Father, to assemble together in the unity of the spirit of unity; to hold sweet counsel on the things that appertain to the Zion of the Lord; to have our hands strengthened in the good work of the Gospel; and to adjourn in fellowship and peace.

Our hearts have been enlarged in gratitude to the Father of mercies, for what we have seen and heard of the goings forth of the truth of heaven; and, in the contemplation of the continued triumphs of grace, our souls have been filled with the spirit of thanksgiving. As a band of brethren, few in number, but strong in faith giving glory to God, we spake together of the good things of the kingdom of Christ, and rejoiced abundantly in prospect of the time when the earth shall be filled with the knowledge of the Lord.—The clouds of ignorance and error are rolling back, and the portals of many souls have been opened for the reception of the King of Glory. Encouraged in our labors of love by the prayers of the Christian world—encouraged by the good wishes of all who understand the nature and tendency of our faith—and, above all and more than all, encouraged by the promises and approbation of the Master, we go on our way rejoicing. And though we are called upon to "*labor*," as well as to "suffer reproach," we are strengthened by the reflection, that it is "because we trust in the living God, who is the Savior of all men"—and the labor we perform, and the reproaches we suffer, instead of diminishing, tend to increase the happiness of our experimental assurance, that He is especially the Savior "of them who believe."

It will be perceived by the Minutes that only three ministers were present at this session of our Convention. The Philadelphia co-worker of the writer hereof, was prevented from attending by sickness in his family—but no reason is yet known why others were absent who were expected to attend. Nevertheless, we truly enjoyed a time of refreshing from the presence of the Lord. Many lay-brethren, from various sections, were present, and took an active part in the proceedings of the Council. There was a perfect oneness of sentiment in relation to the prominent resolutions. We were unanimously of opinion, that *judicial oaths* and *capital punishments* are opposed to the spirit of the Christian Religion, and should therefore be abolished: that the custom of wearing mourning apparel on the death of relatives and friends, is useless in itself and frequently burdensome as an item of unnecessary expense, and should therefore be discouraged: and that all restrictive measures, as to ministerial qualifications, are at variance with the simplicity of the Gospel of Christ, and should therefore be discountenanced.

We hope the resolutions referred to will receive the attention of our brethren every where; being persuaded, that the subject matter of each is important—and that "judgment must begin at the house of God."

Our friends at Womelsdorf are in every way worthy of the Gospel. They have manifested a zeal according to knowledge. The new church, the corner stone of which was laid by the ministering brethren of the council, will be finished the ensuing fall; and of the prosperity of the Society there can be no doubt.

Let us thank God, and take courage. Let every man stand to his post, and be true to his charge. Let us carry into practice the principles of the faith we profess, and all will be well. The Lord will turn, and turn over, and overturn, until *he* shall come whose right it is to reign King of nations, as he now reigns King of saints.

Per order,

A. C. THOMAS.

REV. E. K. AVERY.

For the first time, we now occupy our columns, with the name at the head of this article. By various channels of communication, our readers have all been made acquainted with the intense and thrilling interest which has existed in the public mind, both for and against this unfortunate individual; for unfortunate he is, whether innocent or guilty. He has had his trial—a jury of his country have acquitted him of the foul and horrible crimes of which he was accused; and he now stands forth in the eye of the *law*, an innocent man. How far public opinion will go in unison with this decision, time only can determine. Though it is to be presumed there will be many, very many, far from holding him guiltless. We, however, have no wish to *re-judge* him. His *innocence* as a fellow creature, and for the honor and credit of our race, we ever should most heartily rejoice in. And if *guilty*, not all the laws or courts in Christendom can screen him from that righteous retribution, which ever travels close upon the footsteps of iniquity. No power on earth can shield him from the severity of that torment which, in the guilty soul, knows neither sleeping or waking. There is emphatically rest for him neither day or night. His path is beset with thorns and briars which will leave him bleeding at every pore. And it will continue thus, until he has learned by the most sad experience, that "the way of the transgressor is hard"—until weary and exhausted, like the repentant prodigal, he prostrates himself before his Heavenly Father, and feels in the sincerity of his heart, that he has sinned before "high heaven"—until, in short, he ceases from transgression, and returns to the path of virtue and obedience. Then, indeed, will he experience forgiveness—then enjoy that sense of *acquittal* which earthly courts can never yield to the guilt-stricken soul.

And we may here observe the utter insufficiency, and irrationality of Partialism. On that principle, suppose, for a moment, his guilt. He is put upon his trial—wealth and friends will accomplish almost any thing—he is acquitted, and thus, by their own reasoning, is freed from all punishment here, though he may be chained to "dull mortality," for years. It is true, they will award him an awful doom hereafter, but in the next breath, they present him with terms of pardon so cheap, that he takes advantage of them, and thereby cheats justice entirely of its due. And in the face of this they will denounce Universalism, as robbing God of the essential attribute of Justice. "First cast the beam."

But we cannot reconcile this view of the subject, in our perception of things, with any principle of justice, human or divine. "He that doeth wrong SHALL receive for the wrong that he hath done." "There IS"—not SHALL be—"no peace to the wicked." And this is the unvarying teachings of Universalism. Admit that a guilty soul has escaped the penalty of earthly laws—and what matters it, in regard to that individual himself? Is he therefore without present punishment? A moments reflection, and the daily observation of every man, we care not whether he be saint or sinner, will answer—No. Suppose the veriest wretch in existence—the most appaling character of which the mind can conceive—a MURDERER. Set aside all earthly penalty. And even let a majority of his fellow beings maintain his innocence, and where let us ask is the individual, the Christian at least, who will exchange situations with that miserable being, were it to obtain the wealth of India? How oft in the bitterness of despair will he exclaim, with the desolate Cain, "*My punishment is greater than I can bear!*"—We may *imagine* something of the sufferings of such a situation—but little, however, can be *known*, except by him who suffers it. But be it more or less, we have not the heart to wish a worse consequence to our bitterest enemy, and we feel confident that there are few *Christians*, let them be of what name they may, that would award a heavier doom, had they the power.

Why then cannot men profess and practice agreeably to these dictates of their better judgment—these plain teachings of reason and common sense? Why labor with such unfiring zeal to press upon community doctrines which are at continual war with their own daily experience, and which, when considered aside from their creeds, they utterly reject. We would press these considerations upon every candid Limitarian. Let them reflect only for one moment, how much *they* would add to the assassin's fate, were they the final judge, and let them also be careful that they do not award to the supreme Ruler of all, conduct that they would abhor in themselves. And even to the taunting, sarcastic objector, with his hackneyed query, "what do you do with the abandoned wretch who has imbrued his hands in his fellows blood?" we would say, "would *you* inflict greater sufferings, than those to which we have alluded? could you *desire* a greater punishment to await any transgressor than the horrors of a guilty conscience?" If you could, we can only reply, you are far from the kingdom of Christ. He, even in his dying struggle, could plead for mercy in behalf of his murderers—"Father forgive them for they know not what they do."

Thus, in regard to the individual of whom we have been speaking, we would observe in conclusion, if he is innocent, let us rejoice that the record of our race is preserved from one foul stain, and especially that those in authority have been saved from taking that, which, with all their authority, they cannot restore—*life*. And if he is guilty, let us rest satisfied that he is in the hands of a Being "abundant in mercy," but "who will by no means clear the guilty." P.

A QUESTION.

I believe it is generally conceded, that the Pharisees of our Savior's time, believed in the endless misery of the wicked—that is, of the Gentiles.—In perfect harmony with this doctrine, stand the doctrines of original sin, total depravity, &c.

The "common people" gladly listened to, and received, the testimony of Jesus. "They were *astonished* at his doctrine." "All bare him witness, and *wondered* at the gracious words that proceedeth out of his mouth."

The Question. If Jesus had preached the doctrine of endless misery, would the people have been "*astonished* at his doctrine?" If he had proclaimed the doctrine of total depravity, would the people have "*wondered* at the *gracious* words that proceeded out of his mouth?"

We are never astonished at what we hear every day, nor do we wonder when our attention is directed to familiar subjects. The truth is, Jesus proclaimed the *universal* and *unchanging* love of God. His words were *gracious*. "They dropped as the rain, and distilled as the dew." The people were not accustomed to hear such gracious preaching. Hence their astonishment, hence their delight, to hear a doctrine proclaimed which represented the Supreme Being in an "altogether lovely" character. They had been taught to love their neighbors and to hate their enemies. Jesus taught them a different lesson. "Love your enemies . . . . . that ye may be [characteristically] the children of your Father in heaven, for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." The doctrine of the Pharisees was partial in all its prominents features—Jesus taught an impartial doctrine. He proved, illustrated, demonstrated, enforced it, by an appeal to the doings of Divine Providence. And the people were *astonished* as they well might be—for the contrast was striking.

The reader is requested to carry out the idea of this brief sketch of an important point. He will find it a profitable theme for reflection. A. C. T.

REVIVAL TRACTS.

We inserted last week Tract No. 6 of the Revival Tract Society, with some remarks in reference thereto, promising a more particular notice of the Introduction, the first leisure moment we could find. We have hardly the necessary time now, but cannot forego a few observations.

The reader will turn to our last paper and read again the Introduction in connexion. The writer says "there has been a great deal of whining among Universalist editors and preachers about insanity and suicide," &c. It is true Universalists have written and preached much "about insanity and suicide as connected with Revivals." And who, that was possessed of the common sympathies of our nature, could do otherwise—who could witness the wild and fanatical measures of modern Religionists, or survey the desolations that followed them, in the prostration of health, intellect and even the loss of life, (with the fairest portion of creation,) and not raise his voice against the unholy measures that plainly and evidently produced these disastrous consequences? We gladly acknowledge the charge, not as a measure of reproach, but as a compliment of the highest character—as the most creditable to the *head* and *heart*, as men, and the most honorable, as freemen, to those who have dared to face this "spiritual wickedness in high places." Long may their labors and exerfions continue, and may they be abundantly blest in the consciousness of convincing many of their fellow creatures that "pure and undefiled religion" does not consist in a worse than heathen idolatry.

Universalists represent "conviction of sin as a gloomy species of madness." Will the writer substantiate this, by pointing to a single instance?—Much that passes for "conviction for sin" they *do* condemn, for they hold the right of determining what is "conviction for sin" equally with others.—But genuine "conviction" they rejoice in, as much as the writer—a "conviction" that leads the delinquent to "cease to do evil and learn to do well."

They (Universalists) represent "a revival of religion as a reign of terror, and a protracted meeting as an era of blood." This in effect, we acknowledge they have frequently done, and we grieve to say it, in far too many instances, the melancholy picture has been but too true. Look back, kind reader, on the history of only 2 or 3 years, and see how its fair pages have been stained by the records of insanity, and even the innocent blood of "men, women and children." Oh there is an awful reality in these reflections that we should think would appal the heart of any one, even though he be as reckless and sarcastic, and as seemingly devoid of feeling, as the writer of the article under consideration.

"They regard a devoted Evangelist as a demon of our earthly hell, and call on the community to award him an 'assassin's doom.'" Were we accustomed to the peculiar slang of this writer, we should be tempted to ask, What is this doom? Why, according to their own showing of Universalism, it is to thrust them into their "own celestial place (heaven) feet foremost!"—to "hoist them up to glory by a halter!"—to swing them "in the halters of glorified spirits!" &c. And surely they ought not to complain, for it would be *benevolence* to remove them from so troublesome and wretched a state, *as they represent that of the Christian*, to the immediate joys of heaven! But we forbear, and even beg pardon of our readers for presuming upon their good sense thus far. Let *them* support their cause by such aids who are strangers to candor and honesty. Truth does not require them.

"*Gospel* Tracts" Universalists never object to, but *orthodox* "Tracts" they are frequently compelled to "abominate" for their deceptive character, or rather, we are led to pity the authors of them, for their folly. We see not the "pith or point" of their "teeming with the bristling horrors of pistols, halters, and razors," to Universalists, unless we are to look to this production of the Revival Tract Society; and surely we can find these terms here in abundance.

"It has long been a notion of some shrewd people," says the writer, "that if Universalism be true, nothing is more reasonable, &c. than self-murder." This "notion" we cannot question, for as "long" as we can recollect, we have heard it harped upon by opposers of Universalism, and it is about the only thing in shape of argument offered against us. But let us look at this subject a moment. Universalism teaches that God is the creator, preserver, and unchanging friend of *all* mankind—that he doth not "afflict willingly, (without purpose,) nor grieve the children of men," but in all his chastenings he does it "for our profit, that we might be partakers of his holiness;" and wherever and whenever it is received in sincerity, it will inevitably lead its recipient to *trust* in that God as the unceasing friend and benefactor of our race. The direct and immediate consequence of this is, the fulfilling of the two great commands on which are suspended the whole duty of man, that of "loving God with the whole heart, and our neighbors as ourselves." Believing him infinite in *Wisdom*, *Power*, and *Goodness*, what is there to fear? Though adverse winds may assail us, like the artless boy at sea, we can look up with confidence and say, "*Our Father's at the Helm.*" We can confide in him, unhesitatingly, for *time* as well as eternity. The recipient of this faith has begun his heaven here below, and his only happiness consists in obedience to his Heavenly Father. The reader can readily judge how much occasion there is to such an one for "pistols, halters, and razors!" We challenge the writer to produce a solitary instance in the whole history of the world, of self-murder under the influence of Universalism. The thing is morally impossible.

The writer says "there is every reason to believe that by far the greater part of those who fall by their own hands, and *who are not plainly chargeable with insanity*, are of this (Universalist) persuasion." A *safe* declaration, for we ask him to exhibit an instance of an individual taking his own life, *who was not insane, to all intents and purposes*. The love of life is inherent, and man cannot do violence to his own while he is himself.

We need not follow the writer farther now. The reflecting, of all classes, we should think, who have attentively examined the subject, must be satisfied that the prime movers in this publication are as destitute of the spirit of Christianity, however loud their *professions*, as the production is of candor and manly argument. And we cannot but here ask *reasonable* opposers to *contrast* the conduct of Universalists with such as we have been considering, and we are confident they will not long hesitate in choosing between them. Examine the publications of each. Here is a *test* that will be found unerring. In the columns and pages of ours, a constant effort is made to throw additional light and information on scripture truths and doctrines—to illustrate and compare scripture with scripture, and above all, to induce each and every one to a personal examination, not only that they may see how far we speak according "to the law and to the testimony," but that each may *understand for himself*, and not "pin his faith on another's sleeve. And it is not an unfrequent complaint against us, that "Universalists study the Bible so much, that there is no use in talking to them!"

But with them, and in their columns, how is it? A species of slavery is maintained, as degrading as ever characterized the Church of Rome, with all the denunciations she has experienced from Protestants. They do not, it is true, deprive community of the scriptures in their tangible or book form; but what better, we ask, is it? They will not allow them to read it, (the Bible,) except with their interpretation, on pain of the most excruciating torments in a future and endless hell; and so far as this is believed, the Bible is as effectually shut up as though it was mouldering in a cloister. Look to their Periodicals. You rarely see an attempt to illustrate and explain scripture. On the contrary, they are exclusively occupied with contentions on minor divisions among themselves, of who shall be greatest among them—of pious exhortations in favor of Missionary, Bible and Tract Societies, and marvellous accounts of the manner in which some little puerile tract, of human invention, has out-stripped the faithful minister of the Gospel, and even the Bible itself, in "converting souls to God." In short, the whole spirit and tendency of their teachings are to chain down the human mind, and deprive man of the exercise of that reason bestowed upon him by indulgent heaven, to aid him in his decision on religious, as well as civil truth. Look to themselves—to this very Revival Tract Society, and how much of christian

frankness do you find. Witness their specious profession of piety and love—their overflowing *benevolence* for their fellow creatures. Then turn to Revival Tract No. 6, and what a comment is afforded. But we must close. Christian Reader, "choose ye." P.

DEDICATION AND INSTALLATION.

On Wednesday of last week, the church lately erected by the Universalist Society in Schenectady, N. Y. was dedicated to the services of the one true God. The day was fine and the attendance very respectable. The order of services on this interesting occasion were as follows: 1. Introductory Prayer by Br. R. O. Williams. 2. Reading select portions of the Holy Scriptures, Br. T. J. Sawyer. 3. Dedicatory Prayer, Br. D. Skinner. 4. Sermon, Br. I. D. Williamson, Text, John ii, 46, "And Nathaniel said unto him, *Can any good thing come out of Nazareth?* Phillip saith unto him, *Come and see.*" It is contrary to our views of propriety to speak of this discourse in the terms of praise which we felt it to deserve. Suffice it to say that it was appropriate, fitted to the place and occasion, and we hope our Br. will give it to the public.

In the afternoon a discourse was delivered from Psalm xc, 14, and in the evening the Installation of Br. T. J. Whitcomb was attended by a crowded audience. 1. Reading the Scriptures, Br. D. Skinner. 2. Introductory Prayer, Br. T. J. Sawyer. 3. Sermon, Br. D. Skinner. 4. Installing Prayer, Br. R. O. Williams. 5. Charge and Delivery of the Scriptures, Br. I. D. Williamson. 6. Right Hand of Fellowship, Br. T. J. Sawyer. 7. Benediction by the Pastor.

Schenectady may be regarded as one of the dark places in our State. Prejudices, cherished for generations, and backed by popularity, here hold a kind of undisputed sway. A considerable portion of the population is of Dutch descent, and is not deficient in the bigoted adherence to old opinions and antiquated doctrines. Br. Whitcomb removed thither in the autumn of 1832, and has been constantly able to say with Paul, "We both labor and suffer reproach, because we trust in the living God who is the Savior of all men, specially of those that believe." He has labored faithfully, and, we rejoice in saying, successfully. From the smallest beginnings, like a grain of mustard seed, truth has there sprung up and spread. A society believers has been formed. At first they were few and had no suitable place for public worship. They were subjected to inconveniences and odium. But through the persevering exertions of Br. Whitcomb, sustained by a few worthy friends a very commodious house has been erected and affairs have put on another aspect. The house is 26 feet by 40 with a gallery for the singers. The society and their pastor deserve much credit for their efforts, and we pray the great Head of the Church to bless them and build them up.

Br. Whitcomb labors a part of the time at Charlton a few miles distant from Schenectady, where a house of public worship is already nearly completed. God grant that our holy cause may be built up in that part of his heritage. May he send out his light and his truth to lead his children, and sanctify them, and in his own good time bring the world to know him, trust in and obey him. S.

CREDIT.

We are not a little amused, sometimes, to witness the manner in which original articles, from various publications, are kicked and cuffed about among the editorial corps. In the first introduction of them to the public, few will fail to designate them as their own, for they are too choice a commodity to throw away carelessly. But wo unto the hapless things after their original appearance. Sometimes you will see them credited to one paper; sometimes to another. Anon they are wandering about *fatherless*, with none to own or protect them. Then again you will find them in something of the same plight as the "Child of Thirty-six Fathers." We have before us, an amusing instance. Our good Br. Bell, of the Watchman, in his last paper has a "Short Sermon," prefaced by the open acknowledgment "*From the Christian Messenger,*" and then again at the close of the very same article we have *another* credit, "*Christian Intelligencer!*" Now all we can say to Br. B. is, that like most others, we suppose, who are subject to the frailties of humanity, we have a tickling of pride, or vanity, or whatever you please to term it, which ever causes a thrill of feeling at seeing the *name* of our humble sheet in selections. And we cannot but rest for a moment to examine, and perchance admire, our own unworthy effusions, or those we have the pleasure of first presenting to the public, when transplanted and placed among their betters. But in the case in question, we can assure our good brother, that we have taxed every *parental* feeling, and our memory to the ut. most, and we cannot recognize the bantling as our own. We hardly know how it is. But if the "Child of Thirty-six Fathers" could not trace his parentage, it is very possible that a "Father" might not be able to trace out his children. Do Br. B. aid us, if possible, in this business. We would not willingly be guilty of the heinous offence of disowning our own offspring, and neither would we readily desire to monopolize all others.

But seriously, there appears to be frequently something approaching to carelessness in this business. We would not plead entire exemption ourselves, though it is ever our aim, as it probably is of all others, to avoid censure of this kind. A few weeks since we published an article from an interesting writer, (J. P. of Philadelphia) entitled "The Universalist Child." It was scarcely away from our own Press before we met it in other columns without name or acknowledgment—with no other criterion of recognizing its origin, but in the strong interest we imbibed on the first acquaintance. These things ought not so to be. P.

"UNIVERSALIST MINISTERS"

"We perceive the list for this State has been copied by other periodicals, generally, from the Christian Messenger, and not from this paper, [Magazine and Advocate.] The only regret we feel on this account is, that so imperfect and incorrect a list as that should be circulated, to the neglect of the full and perfect one we furnished in our 18th number. The Messenger gives but sixty-one names—several of their residences are not given at all, while others are erroneously given—our list contained ninety two names, to which we have since added two more, with the residences of all, we believe correctly stated."

We find the foregoing in the last Utica Magazine and Advocate. We are extremely sorry we have been the (unintentional) cause of so much regret to the worthy Editor of the Magazine and Advocate. Another time we will endeavor to be less assuming. On reference to the very "incorrect list" we gave we find *Eight* names without "residences," and *Seven* "erroneously given," *in a list of upwards of sixty!* with due advice to the reader of probable inaccuracies! The *additional* number of ministers is an important consideration, and we are much gratified in finding the list extended so much beyond our expectation. We have for two or three weeks designed to insert the corrected one. but other articles have crowded it out. We shall endeavor next week to make amends for our remissness, by publishing "the full and perfect one" furnished by the Magazine. And we hope other brethren of the Type will do the same, for the primary object was correct information on the subject. P.

SOUTHERN ASSOCIATION.

By the Religious Inquirer we learn the Southern Association held its annual session at Hartford, Ct. on the 22d and 23d ult. Brs. M. H. Smith, Moderator, and J. P. Fuller, Clerk. From some variation in the Constitutions of the Southern Association and that of the Connecticut State Convention, it was deemed inexpedient for the Southern Association to hold another session in Connecticut. It was therefore resolved that the Ministers and Delegates of the Societies in Connecticut, meet in Granby on the first Wednesday and following Thursday in May 1834, to form an Association in fellowship with the Connecticut State Convention. A committee of three were appointed to form a Constitution for the same, and report to the meeting above named. It was also resolved that the Clerks of the several Societies in the State be requested to furnish an account of the number of members and report to the next session of the Connecticut State Convention. Adjourned to meet in Charlton, Mass. the third Wednesday and following Thursday in April 1834.

NEW SOCIETY.

Br. J. Chase jr. of Mottsville writes the Magazine and Advocate that on the 21st ult, he assisted in the orginization of a New Society in Liverpool, Onondaga county, to be known by the name of the First Society of Universalists in Liverpool.

Br. Drew will please send a copy of "Christian Preacher," No. 2, current volume, to Br. Andrews. All the remaining numbers have been regularly received. A. C. T.

☞ *One hundred and thirty* legal voters of Montpelier, Vt. have appropriated their share of the public ministerial fund, for the support of Rev. Mr. Austin, the Universalist clergyman of that place.

☞ *Eighth Lecture* on the Parables, at the Callowhill-st. Church (Phil.) on to-morrow evening a 8 o'clock; Subject—The Parables of the '*Mustard Seed*" and the "*Leaven.*" Matt. xiii, 31—33.

The Sunday School which is now open at the above church, on every Sunday afternoon, at 2 o'clock, is recommended to the attention and support of the *Universalists* of that District. The instructions there communicated are designed as an antidote to the moral poison which our children are apt to imbibe at the schools of Partialism an elsewhere. Let none then who believe in the 'restitution of all things," and who wish their children to form correct and honorable views of the character of the God we worship, be disuaded from the encouragement of the above named school, by reason of any *cynical* complaints respecting the inculcation of *sectarian* sentiments. L. F. W. A.

MARRIED.

In Philadelphia, on the 17th ult. by Ev. A. C. Thomas, Mr. John Adams and Miss Rebecca Marshall.

RELIGIOUS NOTICES.

Br. Andrews (of Philad.) will preach at Danbury, Con. on the 1st Sunduy in July; at Bethel on the Monday evening following; at Newtown on Tuesday afternoon or evening (the 9th); at Bethlehem on Wednesday evening, (the 10th); Litchfield, South Farms, Thursday evening, (th 11th); at Wolcottville, Friday evening, (the 12th); at Winsted on the 2d Sunday of July, and at Collinsville on Monday evening the 15th

REST IN HEAVEN.

Should sorrow o'er thy brow
Its darken'd shadows fling,
And hopes that cheer thee now,
Die in their early spring—
Should pleasure at its birth,
Fade like the hues of even,
Turn thou away from earth,
There's rest for thee in Heaven.

If ever life shall seem
To thee a toilsome way,
And gladness cease to beam
Upon its clouded day—
If like the weary dove
O'er shoreless ocean driven;
Raise thou thine eyes above,
There's rest for thee in heaven.

But O! if thornless flowers
Throughout thy pathway bloom,
And gaily fleet the hours,
Unstained by earthly gloom:
Still let not every thought
To this poor world be given,
Nor always be forgot,
Thy better rest in Heaven.

When sickness pales thy cheek,
And dims thy lustrous eye,
And pulses low and weak,
Tell of a time to die:
Sweet hope shall whisper then—
"Though thou from earth be riven
There's bliss beyond thy ken,
There's rest for thee in Heaven."

THE GRAVE.

"How sweet to sleep where all is peace,
Where sorrow cannot reach the breast,
Where all life's idle throbbings cease,
And pain is lull'd to rest.
Escaped o'er fortune's troubled wave,
To anchor in the silent grave."

The grave! There is sensation produced by this one word that can turn the warm gush of feeling as it flows out in its fullness back upon the soul—and tell us of realities incident to human existence, of which the passing allurements of the world neglect to remind us. The last struggle of life—the sorrowing mourner—the coffin—the shroud, and the last sad duties of the burial rite; all tell that man must mourn and die, and that we are among the number.

The grave is our common resting-place—"the house appointed for all living." Here is a repose which the jarring of human passion breaks not—moves not. Here lies the royal monarch at whose will the destines of millions were held, and here the poor beggar, whose last prayer was the pleading of misery itself, and whose only hope was death. Here lie side by side, the once high, imperious and lion-hearted warrior, at whose name the world trembled—and here the relics of him whose latest breath was spent in whispers of benevolence. Here slumbers the cold, unfeeling wretch, who could filch the last mite from the imploring hand of poverty, and here the kind protector of the widow and fatherless. Here too, repose our dearest relations, lovers—friends. The grim tyrant has frowned upon them, and they have fallen.

They sleep. And shall we desire to break their sacred slumber? Yes—if the cheerless idea intrudes itself that here ends their existence. Miserable indeed must be that mind, if not lost to all sense of feeling, that can reconcile itself to the reflection that the grave of its "kindred one" ends all—love—intercourse—sweet communion—life eternally! Well may it mourn as those who have "no hope," and with gloom anticipate its own utter extinction—and well may those who shrink back from this hideuos shadow of darkness, exclaim, "let us eat and drink, for to-morrow we die." But there is a sacred spirit in existence whose presence can hush their comfortless forebodings, and disperse every cloud of gloom, and anxiety and sorrow. That spirit is hope; that hope is the gospel hope of life and immortality! To the momentuous question "if a man die shall he live again," it answers—deeply clearly—and full of power—which none can more fully comprehend than he who mourns the ravages of death, and the darkness of the grave. It comes like the full tone of angelic harmony from the ranks of the redeemed, and utters this sweet thrilling sentence—"the trumpet shall sound, the dead shall be raised, INCORRUPTIBLE, and we shall be changed."—*Impartialist.*

A MOTHER'S TEARS.

There is a sweetness, a sacredness in a mother's tears, when they fall on the face of a dying babe, which no eye can behold with a heart untouched. It is holy ground upon which the unhallowed foot of profanity dares not encroach. Infidelity itself is silent, and forbears her mocking, and here woman shows not her weakness but her strength. It is that strength of attachment, which man never did nor never can feel. It is perenial, dependent on no climate, no changes, nor soil, but alike in storms as in sunshine, it knows no shadow of turning. A father, when he sees his child going down the dark valley, may weep when the shadow of death has fully come over him, and as the last departing knell falls on his ears may say, "I will go down to the grave to my son mourning," but he turns away in the hurry of business, the tear is wiped, and though when he returns to his fire-side, the sportive laugh comes up to his remembrance, the succeeding day blunts the poignancy of grief, and it finds no permanent seat. Not so with her who has borne and nourished the tender blossom. It lives in the heart where it was first entwined in the dreaming hours of night. She sees its playful mirth or hears its plaintive cries; she "seeks it in the morning," "and she goes to the grave to weep there." Its little toys are carefully laid aside as sacred mementos, to keep continually alive, that thrilling anguish, which the dying struggle, and last sad look produced, and though grief, like a canker worm, may be gnawing at her vitals, yet she finds a luxury in her tears, a sweetness in her sorrow, which none but a mother ever tasted.

HOPE.

In the vicissitudes and changes incident to human life—in the numerous disappointments, sorrows and afflictions, which in the allotments of Providence, we are destined to endure—in the sudden and untimely loss of our nearest and dearest friends—when the husband, at the moment the sun of happiness begins to shine upon him in all its luster, is deprived of his only joy when the wife is early doomed to roam in this wild world alone, unpitied and unknown, what can cheer the mind, raise the drooping soul, calm the agitated bosom, and throw a cheering light on the future?—it is Hope! Sweet hope! thou heaven descended maid! visit thou the abode of misery—wipe the tear from sorrow's eye—chase away the anguish of despair—sweeten the cup of affliction with thine all soothing dregs!

When giddy youth shall leave the paths of virtue and honor, to wander on the barren, yet alluring fields of vice, when the fond parent beholds the impending ruin of his darling offspring—do thou remain to afford comfort and consolation—let thy healing influence take possession of his heart, and yield relief.

When fickle fortune deserts the good to leave the tender ones without a home or a friend, do thou put underneath thine all supporting arm, and say to them, "I will never desert thee."

And when mortality shall fail and the lamp of life but faintly glimmer in this feeble frame, do thou unveil thyself, and bid me wing my way to worlds beyond the sun, to live and reign in never ending bliss.

NIGHT-FALL IN ITALY.

In Mr. Bell's observations on Italy, the night-fall is thus powerfully described:—"The serenity of the approach of night in these fine climates is most soothing; yet so sudden is the fall of evening, that while we are just beginning to trace the rising stars, day is gone. But how beautiful, how grand is the contemplation of nature at this hour! how splendid the spangled sky! how soft the milky-way, clearly defined in its long course, as it lies spread out in the heavens! while, perhaps, from light clouds in the distant horizon, the harmless lightning plays, as if to mock the firefly, which, rising from every spot, seems to give life to the silence and stillness of the night."

PROSPECTUS

For the 3d vol. of the Messenger, to be published simultaneously at New-York and Philadelphia, under the title of

NEW-YORK CHRISTIAN MESSENGER AND PHILADELPHIA UNIVERSALIST.

The proposed change in the manner of publication of the Messenger, induces us thus early to present proposals for the *Third* Volume. No essential change will be made in the course of the paper, unless it may be to avail ourselves of every possible opportunity of increasing the talent and interest in its columns. It will, therefore, in the language it has ever held forth to the world, continue to "plead the cause of a slandered and persecuted denomination of Christians—the UNIVERSALISTS;" endeavor to inspire confidence among its friends, and to induce as far as possible the thoughtless and unconcerned, and even opposers, to come forward into the field of examination and "reason together" on the great and glorious doctrines of a *world's reconciliation to God.*

Its motto may be, perhaps, the surest index of its character. It breathes neither wrath nor fury to the children of men, but on the contrary, it points to a peaceful messenger on the mountain top, proclaiming "good tidings," and "publishing peace." "*How beautiful upon the mountains, are the feet of him that bringeth good tidings, that publisheth peace.*"

With unfeigned gratitude to the Universalist public for the many tokens of approbation bestowed upon our paper for the 18 months it has now been in existence, we submit these Proposals for the third volume, referring simply to the past, as a pledge for the future.

CONDITIONS.

The "*N. Y. Christian Messenger and Philadelphia Universalist,*" will be published simultaneously in New-York and Philadelphia, every Saturday morning, on a royal sheet, quarto form, and close print, at $2 per annum, *in advance,* or $2 50 if not paid within the first six months. The first No. will appear on the first Saturday in Nov. next.

Subscribers in New-York and Philadelphia will be promptly served by Carriers, and all possible care will be observed in the Mailing department, that subscribers may regularly receive their papers.

The publishing office in New-York is at No's. 2 and 3 Marble Building, Chatham Square, and in Philadelphia, for the present, at No. 132 Chesnut-street adjoining the United States Bank.

P. PRICE,
Publisher and Proprietor
New York, June 1833.

TRACTS.

A variety of cheap Pamphlets, suitable for gratuitous distribution, or as exchanges for Orthodox Tracts may at all times be had at this Office.

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